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Mr. AUSTIN,
SERMON,

ON THE DEATH OF

Mr. BENJAMIN & Miss MARY SMITH.

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THE BRITISH MUSEUM

MR. W. L. G. L. M. S.

S. E. R. M. O. M. S.



TO THE

MR. BENJAMIN & MRS. MARY SMITH

THE BRITISH MUSEUM

THE NATURE AND HAPPINESS, OF THAT HABITUAL
PREPARATION FOR DEATH, WHICH THE UNCER-
TAINTY OF LIFE DEMANDS, ILLUSTRATED AND
URGED.

A

FUNERAL SERMON,

DELIVERED AT

E X E T E R,

ON THE TENTH OF APRIL SEVENTEEN HUNDRED
AND NINETY,

As a Religious improvement of a singular and very afflic-
tive PROVIDENCE, which removed by DEATH TWO
YOUNG PERSONS,

BENJAMIN SMITH, JUN. AND MARY SMITH.

A SON and DAUGHTER of Major BENJAMIN SMITH,
of EXETER, who both died of a CONSUMPTION on
the Morning of APRIL 8th, 1790.

By SAMUEL AUSTIN, A. M.

"Every grave proclaims thy own mortality"

DODD.

"In Death they were not divided."

II SAMUEL I, 16.

E X E T E R :

PRINTED BY J. LAMSON, AND SOLD AT HIS OFFICE.
M,DCC,XC,

IT IS THE DUTY OF THE MASTER OF THE VESSEL TO
PRODUCE THE BILL OF LADING FOR THE GOODS
TAKEN ON BOARD OF THE VESSEL AT THE PLACE
OF DISCHARGE.

A

THE SHIP

DELIVERED AT

THE SHIP

OF THE PORT OF LONDON

THE SHIP



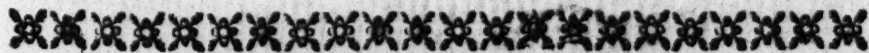
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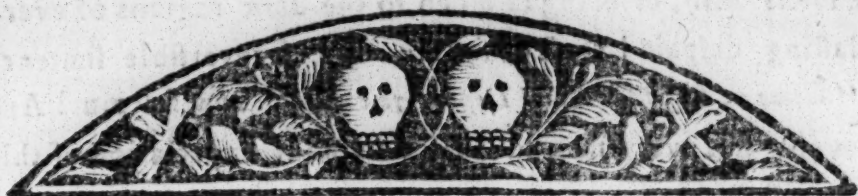
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ADVERTISEMENT.

THE following SERMON is presented to the Public under several disadvantages, which claim the candour of those, who may condescend to read it. The Author was so far from having proper time to review and correct it, that he was obliged to deliver it in detached parts to the Printer, as fast as he could copy it; and was besides, under such bodily indisposition, at the time of its going to the Press, as to preclude that attention to it, which, even in the little time he had, he might otherwise have paid. The desire of many of the hearers, and the hope of its being serviceable to some souls, are the only things which the Author would plead, for suffering the discourse to go abroad.





The nature and happiness of that habitual preparation for death, &c.

A

FUNERAL SERMON.

REV. XVI, 15. *"Behold I come as a thief, blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame."*

IT seems highly becoming that such a creature as man, who is placed in a world of temptation, who carries the seeds of mortality in his bosom, who walks on the borders of the grave, and is at the same time, clothed with immortality, should watch and be sober. Eternity how vast ! How big with solemnity the idea ! To live forever ! To enter on an endless duration of happiness or misery ! To be by one short, sudden transition, raised to the fruition of
endless

* endless bliss, or plunged down to the dark regions of everlasting despair ! *—To sustain the irreverfible fentence “ *Come ye bleffed,*” or “ *Depart ye curfed*,” how folemn ! And ought not every man to be in conftant expectation of this crifis ! Ought not every fon of Adam to feel himfelf as juft within the hearing of the fummons, as juft about to make his folemn exit, and to enter on that grand point in the revolutions of the divine government ; the period when the fate of millions is once for all to be decided ? Oh how proper, that all the powers of man be fwallowed up in the frequent, and realizing anticipation of thefe events ! And is this indeed his character ? Does he who boafte of reafon, free-will and likenefs to the Deity, by thus acting, duly improve the powers with which he is entrusted ? Strange infatuation ! Foolifh madnefs ! How irrational is the reafoner ! Inftead of this, if we will look round upon the world, we fhall find the moft of men but “ *children of a larger growth,*” pleafed with trifles, giddy in the purfuit of fhadows, immerfed in vain, fruitlefs cares, heedlefs of futurity, fome tripping gayly along, others harrafed with pains, others worried with difappointments ; but ftill trifle, till alas, the triflers are no more ! They plunge, they fall, they die, and die eternally too. Awful catastrophe ! They never rouse from their fatal ftupidity ; never wake, till in hell they “ *lift up their eyes being in torment* !” This, alas, is the fate of millions ! For “ *wide is the gate, and broad is the way, which leadeth*

NOTE.—* Mathew 25, 46. “ *Thefe fhall go away into everlafting punifhment, but the righteous into life eternal.*”

to destruction, and many there be which go in threat." Of this fate we are all in danger, and without the prevention of divine grace we shall certainly experience it. How kind then, how seasonable is the admonition of our text ! It is ushered in with a call to attention, as though something of importance were to follow. It is an address to mortals, by him who is styled the Alpha and Omega, even to heedless, dying, yet immortal men. *Behold, " Behold I come as a thief, blessed is he that watcheth, &c."* It is highly probable, that this passage has a prophetic signification, and points to some interesting events in the kingdom of Providence. But it is an old, and just remark, that such passages of scripture have commonly a double reference. A single prediction often points to two or more objects. In conformity to which general rule, we may consider the text, as predicting an interesting temporal event, and at the same time rousing the attention of men, to the great decisive events, which they are to pass through; preparatory to their final allotments in eternity. Surely my brethren, no subject is calculated to engross your deepest attention like this. Can you love your interests, and not feel concerned in such an interesting subject ? Let me hope then, for your serious and prayerful attention, while I endeavour to illustrate and enforce, the solemn instruction contained in this passage, by attempting to shew,

1. The import of the declaration " Behold I come as a thief.

2, What

2. What it is to watch, and keep the garments in reference thereto. and

3. The blessedness of him who watcheth and keepeth his garments in the sense of the text.

Then will follow an improvement, suited to the subject, and the solemn occasion on which we are convened, To return.

7. I am to point out the import of the declaration "Behold I come as a thief."

It has already been hinted who is the person speaking. It is no other than Jesus Christ. To him all power in heaven and earth, is committed. He conducts the great events of providence, he superintends the affairs of his Church, and he it is, who will finally render "*unto every one according to his works.*" The period of time to which the declaration refers, may be considered, either that of death or the final judgment. But because death carries in it to each individual, nearly all the important concerns, of the decisive trial, it may be proper to view it with a particular reference to our dissolution.

At death men finish their probationary state, they enter upon the retributions of eternity, and feel the immense consequences of obedience or disobedience to the gospel. In reference to this event, Christ may be justly said to come as a thief. It will not be necessary to be very particular, in
unfolding

unfolding the pertinency of the similitude here used. It is sufficient to observe, that what the comparison principally implies, and enforces, respecting Christ's coming, is, the suddenness and unexpectedness of it; his coming soon, and before we are aware of it. This, in most instances, is the nature of his approach in the hour of mortality. He steals upon mankind *soon and unexpectedly*. How many are called to the grave in infancy, and childhood! How many youth in the bloom and vigour of life are cut down suddenly by the arrests of death! How many alas, are hurried from scenes of gaiety to the grave, from licentious revels to the dread tribunal! How many are running a round of criminal indulgences, regardless of God, despising Christ, and fearless of futurity; but death, like the Angel meeting Balaam, steps suddenly in their way, and intercepts them in their career. They are affrighted, they see, though hitherto little aware of it, that eternity is just before them, they shudder at the prospect, they die. How many thousands are cut down in a sudden and unexpected hour in the field of battle! What vast multitudes are instantaneously swept away by unforeseen accidents! How many seamen are obliged suddenly, to make the involuntary plunge, not only into the briny waters, but into the shoreless ocean of eternity! Vast numbers of each sex and of every age who enjoy domestic advantages, and live under the meridian blaze of revealed truth, who yet, even while they hug their iniquities, cry *peace, peace* to themselves under the treacherous delusion of a long life to come, chuse to be as great strangers as possible to eternity

eternity, rid themselves of all serious reflection, who seek for numberless amusements to intoxicate their minds, and call their attention from the grave, who stifle the honest dictates of conscience, resist the remonstrances of reason and scripture, run the whirl of impiety, but are "*suddenly cut off and that without remedy.*" To such Christ emphatically comes as a thief. How sudden, how unexpected their transition ! There are frequent instances in which men of business are in an unlook'd for and surprising manner summoned into eternity. From the midst of worldly cares, and sensual objects, they are called to converse with invisible realities. While they are forming projects, and laying deep schemes for the acquisition of temporal objects, while they are eager in the chase of wealth, and honour, and are looking forward to future scenes of earthly figure and dignity, they are in many instances suddenly snatched from the objects which they love most, are obliged to bid adieu to the world, and to meet their judge. There are innumerable ways, in which we may by an unexpected transition, pass from this into the eternal state. Disorders may have taken deep root in our constitution before we are aware. They may be consuming us by speedy advances, while we are flattering ourselves with days, and years to come, in long succession. And even in the most favourable view of the matter, when diseases are of a lingering nature, and persons have undisputed admonitions of the approach of death, yet in this case, observation assures us it is often unexpected. Death is an event of painful consideration to most men. It is an event, which they love to put far distant. Even when the decays of

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nature bear indubitable presages of its approach, they are unwilling to realize that it is at hand. They wish to live. They hope that they shall live ; and they cannot admit an opposite idea. Under the most threatening circumstances they flatter themselves, that some application or incident, will give a favourable turn to their disorder, and lead on to a recovery ; but death comes, their hopes are blasted, and after all they are surprised into eternity. In short, whether we are in the vigour of health, or labouring under infirmities, though we but little realize the fact, our frame is but a tottering structure. Death is at the door. Time is constantly on the wing. The sand is incessantly running, and the last must soon fall. So that even in the longest and most healthful life, death may be said to steal on us by swift advances. The language of the sacred penman is particularly bold and striking on this subject. "*Now my days are swifter than a post, they flee away, they see no good. They are passed away as the swift ships, as the eagle that hasteth to the prey. Is there not an appointed time unto man? Are not his days also like the days of an hireling? He cometh forth like a flower and is cut down, he fleeth also as a shadow and continueth not.*" Such, my friends, is the voice of scripture, of experience, and of the present solemnities. We are all, whether old or young, male or female, whether gay or serious, fearless or fearful of death, whether slumbering in carnal security, or spiritually wakeful, travelling to the tomb, and are probably much nearer to it than we apprehend. Our fathers have fallen asleep. Millions who as little realized the certainty and nearness of death as we do now, have

bowed to the king of terrors in successive generations, and the same debt is still due to nature; so inevitably due, that none of us can be exempted from it. For it is appointed unto all men once to die, and after death the judgment. Our neighbours and acquaintance, one after another, of which we have an affecting instance before us, are crumbling to the dust. Death knocks at the door, and the object of his mission falls a victim to his stroke. The call then both by Revelation, and the providence of God comes emphatically addressed to all of us, and particularly so at this time, "Behold I come as a thief." But for what end doth Christ come as a thief? For what purposes doth he thus steal upon the children of men in the event of mortality? Is it merely to separate them from temporal objects? Is it merely to lay prostrate a feeble body? No. It is to carry into execution the plan of his government in the allotments of the retributive state. It is to dislodge the soul, and either to introduce it to the mansions of endless rest, or to consign it to a state of everlasting punishment, according to the things done in the body. This may lead us to realize the propriety of the emphatic exclamation, *Behold*. This certainly is a challenge of our attention and most serious observance, particularly with respect to the solemn issue of death.

"*Behold. Attend mortals, consider ye thoughtless, vain and giddy creatures. See the desolation which death is making around you. See how fast the tide of time is bearing you into the ocean of eternity. See how unexpectedly thousands around you are called to their trial, how they fall beneath the stroke*

of

" of the king of terrors as grass beneath the hand of the mower,
 " how no condition in life is exempted, and be assured that you
 " personally will soon be arrested, and that your irreversibile
 " trial is at hand. Consider this, ye who forget GOD. At-
 " tend to the things which belong to your peace, lest they be for-
 " ever hid from your eyes. Now is the accepted time, now is
 " the day of salvation ! This condemns our unapprehensive-
 ness of the coming of Christ at death, and our disposition
 to throw eternity at a distance as the most delusive, stupid
 folly of which we are capable ; and points out the infinite
 importance of the opposite conduct. Which brings me to
 shew as was proposed ;

2. What it is to watch and keep the garments in refer-
 ence to the coming of Christ. The term *watch* is probably
 a figure drawn from the business of a centinel, whose pro-
 vince it is to keep a vigilant eye over the city, camp, or
 goods, placed under his care, and to give the earliest notice
 of every hostile, and threatening appearance ; and implies a
 wakeful sober & faithful attention to our duty. This phrasecle-
 gy '*keepeth his garments,*' is doubtless, a metaphor taken from
 common life, and is descriptive of that purity and sanctity,
 which christians are bound to preserve in expectation of
 soon meeting their Saviour and Judge. Keeping of the gar-
 ments may either have respect, to the preserving of them
 neat, clean, and in decent order ; or to a securing of them
 in possession, safe from the hands of the spoiler. Garments
 are kept in the first sense, when they are preserved from
 dust, and every kind of pollution. They are kept in the
 latter

latter sense, when they are in secure and known possession ; and are at hand for immediate service. So that to watch and keep the garments is, without a figure, to keep constantly in view, as far as the unavoidable cares of life will admit, the certainty, nearness, and vastly weighty consequences of death ; to maintain in reference to it, a strict and prayerful inspection over our hearts and lives ; to beware of the temptations to sloth and sensuality which may beset us ; to keep ourselves pure and unspotted from the world ; to have our graces in exercise, our christian armour on, our shield of faith in hand, and we in all respects ready to meet our GOD. One great object of Christ's mediation was to redeem his people from their sins, to translate them from darkness to light, to dwell in them by his grace, to warm them with holy love, to point their minds forward to things invisible and immortal, to enlarge their views, elevate their hopes and endue them with such spiritual strength, as to enable them to rise, in a good degree at least, above the frowns and flatteries, the seductions and follies of this present evil world ; and that clothed with a sober, and affectionate regard, to the greatest objects and events in the universe, they might shine as lights in the midst of a crooked and perverse nation. So that then, and then only, do professed christians comport with the design and tendency of our holy religion, then only do they act worthy of their high vocation when they live as dying men ; When their feelings and views correspond with the demands of christian duty, When they conduct under the influence, of the weighty truths of the gospel, are deaf to the insinuations of vice

vice, are resolved in divine strength to conflict with worldly allurements, act from principles of disinterested love to God, to CHRIST and men; and, having their eye fixed, on the honour of CHRIST, and the decisions of the resurrection morn, carefully endeavour, to maintain consciences and examples, void of offence towards God and towards men. Thus it was with the holy patriarchs, apostles and primitive christians. *They declared plainly that they fought a city. They walked not in the way of sinners, nor sat in the seat of the scornful. They looked not at the things which are seen and are temporal, but at those things which are not seen and are eternal.* Influenced by the precepts of their Master, and impressed with a deep sense of the all important concerns of his kingdom and of the future world, aiming at his glory and the best interests of men; they wrestled with temptation, were unmoved by the threats of the powerful, and patiently carried their cross even unto death. Such is the distinguishing character of the true christian. Thus must he do who would yield obedience to the duty urged in the text. He must think much, and with serious, self-application, on death, judgement, heaven and hell. It must be his concern to manifest a loyal attachment to the Saviour of the world, even in the most trying conflicts. It must be his object strictly to adhere to CHRIST's requirements, to whatever temporal evils it may subject him. Duty, with him, must ever have the ascendancy over his interests and self-gratification. It must be his business to watch against the influence of bad example, against the corruptions of his own heart, the insidious persuasions of sinners

and

and the wiles of the devil. He must commune with GOD, and pray lest he enter into temptation. By pureness, by knowledge, by long suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the armour of righteousness, he must conscientiously follow the light of inspired truth, glorifying GOD in his body and spirit which are his. Something like this, I apprehend it is, to watch and keep the garments in reference to CHRIST'S approach. Not that I would insist on perfection as attainable in this life, or as a necessary prerequisite to our acquittance at the bar of GOD. But inasmuch as, "*without holiness no man shall see GOD*", and as that holiness, on which the scriptures insist, essentially includes the spirit, life, and character, I have cursorily described; it must be, that in these things consists the nature of that watching, and keeping of the garments, which are necessary to all due preparation for Christ's coming.

We are now to consider,

3. The blessedness of the man who watcheth, and keepeth his garments. "*Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame.*" Far different is the state of this good man, from his, who is destitute of the garment of righteousness, and the shame of whose impiety, worldly mindedness, sensuality, and sloth is seen. His blessedness begins even in this world. Virtue is its own reward. Holiness and happiness are inseparably connected. It is his to be able, in the triumphs of a well-grounded faith, to say, "*If GOD be for us, who can be against us? Who shall separate us from the love of Christ.*"

*Christ? Shall tribulation, or persecution, or nakedness, or peril
 or sword? Nay in all these things, we are more than con-
 querors. His, is that hope which throws an animating lustre on
 the prospects of futurity. His, is that holy serenity of soul,
 that inward peace amidst the storms of a tumultuous world
 which CHRIST left as his last legacy to his disciples. His it is
 to anticipate the bliss of the redeemed in glory. His is
 that substantial joy, which results from humble and filial
 communion with the blessed God. Without however,
 attempting to delineate those inward pleasures of soul,
 which are immediately connected with such watchfulness
 and diligence in duty, which are known only to the expe-
 rienced christian, and by him are better known by expe-
 rience, than conceived by description, I would observe,
 that he is peculiarly blessed in that he is prepared for
 death. He can or has reason to say with St. Paul " I am
 in a strait betwixt two, having a desire to depart and be with
 Christ which is far better. Other men, in general, unless
 blinded by some groundless, delusory notions of God, his
 Government, or themselves, tremble at the prospect of
 death. Let them in a solitary moment turn a thought
 that they must die, and a cold chill of anxiety runs through
 them. When they think of launching into eternity, with
 any serious realizing apprehensions of it, it is with a deep-
 felt horror. A consciousness of guilt, throws a gloom over
 mortality which is very hideous. But the pious watchful
 christian, who conscientiously endeavours to keep himself
 unspotted from the world, and who lives in habitual
 view of things invisible, has learnt to die. Death is no
 stranger*

stranger to him, but one of his familiars. He can bid him welcome, and when called, with tranquillity resign his spirit into the hands of his Saviour. Let death come ever so suddenly, it is nought to him. Let the manner of his dissolution be speedy, or lingering, he stands equipt, and all is happy. He lays down his corruptible, but to put on incorruption; and his mortal, but to put on immortality. After death his blessedness is compleat. Then he finds himself richly rewarded for his watchfulness and diligence, his prayerfulness and self-denial. Then he finds that *whoever bath, to him shall be given, and he shall have abundance.* He experiences the truth of our Lord's assertion. "*Blessed are those servants, whom their Lord, when he cometh, shall find so doing; verily I say unto you, he shall gird himself, and make them sit down, and will come forth and serve them.*" Then he comes to the general assembly and church of the first born, to GOD the judge of all, and to spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to an innumerable company of Angels. The joys of Heaven which are the portion of the watchful, humble christian, do indeed exceed all description. The happy individual who once arrives safe to that blessed world, becomes perfect in his moral character, is secure from the infection of sin, is beyond the reach of pain, is a pure and holy spirit, ennobled in his faculties, is admitted into the bosom of GOD as his almighty and unalterable friend, enjoys Christ in all the fulness of his mediatorial glory, and associates, in the enjoyment of perfect and undisturbed love, with holy Saints and Angels. In short he becomes the eternal subject of that

blessedness

blessedness which eye hath not seen nor ear heard, nor the heart of man conceived, a blessedness which will never cloy: but will be enjoyed with the most exquisite relish, and which will last when monuments of human art and industry have gone to ruins, when the pride of empire is no more, and millions of ages have wasted away.

IMPROVEMENT.

1. It is natural in the review of our subject to pause a moment and wonder at the stupidity of carnally secure sinners. Such is the certainty, and the nearness, such is frequently the unexpectedness, and the solemn issue of the coming of Christ at death; such is the nature, importance and blessedness of christian watchfulness, and sanctity; and yet, what very little attention is paid by mankind in general to the event, or to the duties which are necessary in preparation for it! In what a deplorable and alarming lethargy are mankind plunged! What an awful blindness to our highest concerns hath happened to us! We know we must die. We know we may die soon, yea in an instant. We believe we are accountable. But yet, whirl away our time, as though it were nothing worth. Thousands are like the rich man in the gospel saying, soul take thine ease. The poison has insinuated itself deeply. The infatuation has spread far and wide. Nor is it confined to the ignorant and obscure; but men of sense and learning, as readily as any, sink under the fascinating power of it. How many men are there of brilliant abilities, in economi-

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cal, literary and political respects, who have no principles at all by which they expect to die : who are as absolutely regardless of futurity as the veriest lump of stupidity in nature. If astonishment could find the bosoms of angels, one would suppose they would be deeply astonished at such conduct.

2. From our subject we are led to reflect, how stupidly, and how fatally do those mistake, who build their hopes of salvation upon a mere profession, and their supposed outward morality, while they are really destitute of the power of godliness and all real conformity to the gospel. We see from the instructions of scripture and the examples of holy men which are left on sacred record, that it essentially belongs to the true follower of Christ, to watch ; and assiduously to strive to keep his garments clean ; to maintain the christian conflict ; to guard, with conscientious strictness, against all the approaches of sin ; to make religion a business ; to walk with God, in social, and secret prayer, and to live as a stranger and pilgrim, seeking a city which is to come, whose builder and maker is God. Yet how many are there who call themselves by the name of Christ, and expect the rewards of his kingdom, while they are absolute strangers to the transforming agency of divine grace, to all holy exercises, to true christian watchfulness, and are in fact not the subjects of that spiritual mind which is life and peace, but of that carnal mind which is death ; are conformed to the world, to the maxims, indulgences, spiritual sloth, pride, and folly of it. Are there not many present of this description

description? *Take heed, I intreat you my friends, lest a promise being left, some of you should seem to fall short of it. Remember that Christ is coming in the clouds, and that every eye shall see him. Blessed is he, and he only, who watcheth and keepeth his garments. With respect to the worldly and polluted sinner, he shall walk naked and they shall see his shame. God hath said he will search Jerusalem with candle, and the men who are settled on their lees, that the hypocrites hope shall perish, and that all they that trust in living vanities shall be confounded. Christ is coming as a thief, and his fan is in his hand, he will thoroughly purge his floor, and gather his wheat into his garner, but the chaff he will burn with unquenchable fire. What astonishment and surprise will overwhelm the graceless professor, when he appears unbodied before the throne of infinite purity, when he is weighed in the balance and found wanting! What a sad transition! what a tremendous plunge, from the height of delusive hope, to absolute and endless despair! Salt is good, but if the salt have lost its savour wherewith shall it be salted? It is henceforth good for nothing, but to be cast out and to be trodden under foot of men.*

3. Our subject teaches us that true christians, who have the love of GOD and of CHRIST shed abroad in their hearts, have no reason to be afraid of death. They are of the number of those who watch and keep their garments. And our divine Redeemer, he who hath the keys of the invisible world, who shutteth and no man openeth; and openeth and no man shutteth, pronounceth them blessed. Death therefore

to

to them is no enemy, but a friendly messenger from the father of love, to translate them to a higher station, and more exalted employments in his kingdom. *Blessed are the dead who die in the Lord, from henceforth, yea saith the spirit, that they may rest from their labours and their works do follow them.*

4. The truths which have been suggested, in coincidence with the melancholy & afflictive event, which has convened us together, may be improved to awaken all of us of this assembly, from that spiritual lethargy into which, as appears from too visible evidences, we are sunk, and to excite in all, especially in careless impenitent sinners, old and young, a deep solicitude to secure the one thing needful. The decisive instructions of GOD's word, and the uniform experience of past times, unitedly declare that death is stealing upon us by hasty approaches. They declare that none are exempt from his stroke, however little it may be realized, and however imperceptible his approach may be. They proclaim that our days are as a hand breadth, and that eternity is just before us. Hence the alarming language of the text, comes addressed to every one of us, *"Behold I come as a thief, blessed is he that watcheth and keepeth his garments lest he walk naked and they see his shame."* The singularly afflictive instances of mortality which have called us together on the present occasion, are but an echo to this solemn address of inspired truth. The two young persons who lie breathless before us, & whose bodies are now to be laid in the cold, dark mansion of the grave, were but a little time since, in the activity of life; and had perhaps as little apprehension of be-
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ing so soon summoned out of the world as any of us present. They had the advantage of youth on their side, and probably, had youthful prospects. But behold, they are no more. Their limbs are fast bound in the iron bands of death. The voice which addresses you they hear not. It is true their death was not so sudden as is that of some others. Their disorder was somewhat of a lingering nature; but who of this assembly expected, a few months ago, that death was so near them? Who of us marked *them* out as the victims of the king of terrors? Who of us expected that so complicated, so singular, so heavy an affliction, would befall the mourning family, as that of which we are now the spectators?—To see a brother and sister so soon, in the midst of youth, called out of the world together; and to see them lying together breathless corpses, as they now do, can hardly fail of filling us, with a deep sense of our frailty, and the absolute uncertainty of life, and our constant exposedness to death. Oh how uncertain are all human things! What is our life but a vapour which appeareth for a little time and then vanisheth away? Verily man at his best estate is altogether vanity. It is not my design to give the characters of our friends, whose funeral solemnities we are attending. Had my acquaintance with them been so intimate as to have furnished me for the task, I have too ill an opinion of the practice, in which some indulge themselves, of drawing the characters of the dead, on occasions like this, that I must have excused myself from undertaking it. Let us rather my friends, make it our object to improve this solemn event, in coincidence with the instructions of our subject, to our own spiritual

ual quickening, and preparation for the same change through which our young friends have passed. The same interesting change is before us all, and is just at hand. The language of this providence to every one of us, not only to the young, but to the middle aged, to the old, to all, is, "Be ye also ready, for in such an hour as ye think not the son of man cometh. We must all launch on that far distant voyage from which there is no return. We must leave these bodies to be the prey of worms, and our souls, our proper selves, must appear disembodied before the tribunal of him, who searcheth the hearts, and trieth the reins of the children of men; and who will render unto every one according to his works. Oh the solemnities of the decisive judgement! How infinitely momentous that period! And what, my friends, think you will answer the purposes of that day? With what recommendations, under what circumstances shall we wish then to meet our Judge? Will then, ye rejecters of Christ, your houses, your fields, your acquisitions of worldly wealth avail you? Will it comfort you that you have eat the bread of carefulness and consumed your time and strength in accumulating earthly substance, while you have neglected God and your souls? Will then any supposed beauty of form, force of genius, or fashionable indulgences and follies avail you? Will then any empty professions, or lukewarm morality, resulting from mere selfishness, not a regard to God's glory, be all that you will need? Will any false, self-flattering notions of the divine character, of yourselves, or of the doctrines, duties, & infinite concerns of religion, which so much bolster you up in your

now, avail you at that interesting period? Oh no. Every mask of falsehood and hypocrisy will then be pulled off. The self-flattering dreams of sinners who cry peace in the midst of their iniquities will forever vanish away; and the hearts of all will be weighed in the impartial balance of Omniscient Holiness. Then nothing will avail us but an interest in Christ; that living faith in him, *which worketh by love, purifieth the heart and overcometh the world*. Then those only will be blessed, *who have watched and kept their garments*. Let me exhort you then my dear friends, to watch and keep your garments. Make God in Christ your refuge. Submit to the overtures of divine mercy. Sensible of your guilt, and just exposedness to endless ruin, fly to the arms of a Saviour. Take up the cross of self-denial and follow Christ. Be christians indeed, in heart and all manner of conversation. If you will not comply with this your obvious and immediate duty, be assured your portion must be to lie down in sorrow. If you will comply with it and submit to Christ, as the Gospel directs, and your highest interests demand, time and eternity will smile upon you. You will triumph over death, and at the last solemn day of account, receive the welcome of Jesus, "*Come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world*."

I now beg your patience, while I close with a short address to the mourning and afflicted family.

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Mr

MY DEAR FRIENDS,

GOD in his holy and unerring providence has called you to singular affliction. The heavy, the double loss which hath befallen your family, as it is attended with several circumstances of peculiar tenderness, must of necessity wound your feelings very deeply. You, Sir, have closed the eyes of two children who undoubtedly had a sensible interest in your affections. And you my young friends, are called to part with, and lay in the dust, a brother and sister, with whom I trust, you have lived in that harmony, which should be the ornament of all families. We who are neighbours and acquaintance sympathize with you in your affliction; and desire to lift our hearts to God that he would dispose to you the consolations of his grace, give you resignation to his will, that peace in him which passeth all understanding, and cause that this affliction, tho' for the present not joyous but grievous, may work out for you a far more abundant and eternal weight of glory. Let it comfort you my friends, that you do not mourn as those who have no hope; and especially, that this event hath fallen out under the direction of the supreme Governor of the universe, who cannot do wrong, and whose administrations are consistent with the most perfect wisdom and goodness. Though to us clouds and darkness are round about him, justice and judgement are the habitation of his throne. Submit then to his will. "Say, Though the fig tree shall not blossom and there be no fruit in the vine, though the labour of the olive shall fail, and the fields yield no meat, though the flocks be cut off from the fold and there be no herd in the stall

shall yet we will rejoice in the Lord and joy in
 our salvation." And let me entreat you to improve this
 providence to the great purposes of your eternal welfare.
 Consider these your friends as addressing you from their
 sleeping dust, "*Be ye also ready,*" and prepare to meet your
 God. Realize that the time is short, and though they can-
 not return to you, you must go to them. Take heed that
 you watch and keep your garments. Very soon and you
 will be laid with them in the mansions of the dead. You,
 yourselves must shortly launch into eternity. You must in
 a few days appear before the judgment seat of CHRIST.
 Thrice happy if you are then found to have been the true
 followers of CHRIST. Oh may you be wise, may you un-
 derstand this; may you consider your latter end. May di-
 vine grace teach you and teach us all so to live, that we
 may die in peace, and be raised to the endless enjoyment of
 that blessedness, which is the portion of the just. Now un-
 to him who is the resurrection and the life, who hath tri-
 umphed over death, and led captivity captive, be glory and
 dominion in the church forever, A M E N.



Still yet we will rejoice in the Lord and joy
our salvation." And let me earnestly join to implore
providence to the great purposes of your eternal welfare.
Consider these your friends as addressing you from their
sleeping dust, "Be ye also ready," and prepare to meet your
God. Realize that the time is short, and though they may
not return to you, you must go to them. Take heed that
you watch and keep your garments. Very soon and you
will be laid with them in the millions of the dead. Your
souls may then be hurried into eternity. A few days
appear before the judgment seat of Christ.
Think happy if you are then found to have kept the
faith of Christ. O my friends, will you permit
me to say a few words to you here and there?
I am glad to see you all so to live, that we
may be in peace, to the perfect enjoyment of
the blessedness which is the portion of the just. Now and
then who is there who has the life, who has the
eternal life, and who is ready to go to meet
him who is the Lord of life? Amen.

